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WEEKLY REVIEW.

—We are glad to see in the last *Indu Prakash* a Marathi letter from 'a friend of religious liberty' setting forth the facts of the Sholapoor Riot case in a temperate and just manner.

—We have seldom known the community of Bombay so stirred by any event, as it has been by the Railway catastrophe mentioned in our last issue. The cause of the accident was most singular and unanticipated, all anxiety and alarm being concentrated on the question of the safety of the bridges; it was remarkable that only a single passenger should have been killed, and he a man of much prominence in society; the escape of his companion is as wonderful as anything we ever saw recorded; the death of the guard we have not seen dwelt upon in any public print, but it was, we understand, fearfully tragic. He was suspended by a bent bar which held him as in a vice, nor could he be liberated until this bar was sawn through; the lower part of his body was fearfully mangled, but he seemed not to know of it, owing perhaps to the suspended circulation; he lived for five hours after the collision, conscious to the last, and died without agony, quite peacefully and serenely. Nothing could be more momentary than the impulse which caused Wiseman who was in charge of the engine at Lanowlee, to jump from it in order to stop the motion of a carriage that he had just shunted; but the twinkling of an eye lost him the command of his engine, and it got away on its work of destruction. Wiseman is to be tried at the Poona Criminal Sessions which have already commenced.

—Dr. Leith visited Palestine on his way home. He unfortunately caught the Syrian fever and carried it with him to London, where he was entirely prostrated by it, so that for a time his life was despaired of. By the blessing of God on the medical advice of Sir Ronald Martin and another experienced physician, his valuable life has, we trust, been spared. He was, by the last accounts, slowly progressing towards recovery.

—We have heard by telegraph this week, of the death of Professor Faraday. An interesting account of his career as a chemist and discoverer, appeared in yesterday's *Times of India*. He was very happily distinguished from some other distinguished professors in the same line, by his reverence for the word of God and humble piety.

—We hear, with some little trepidation, that the area of Cotton cultivation in this Presidency, is largely increasing. Cotton is not the staff of life.

—The Calcutta correspondent of the *Bombay Gazette* whose animus against missionaries and ministers is sufficiently conspicuous, has sent another string of shocking inuendoes to take effect at this distant capital. We hope some Calcutta Journal will notice this. The *Powla* in referring to the letter, teaches its readers to distinguished carefully between Church of England men and Protestants. It says:

> "The public should not pass sentence till they have heard the other side, and the writer is bound to prove or withdraw his very grave charge against "missions," by which we supposo he means those connected with the English church and perhaps the Protestants also. But the whole letter is only of the former."

Subscribers to the *Bombay Guardian* who are in arrears, are requested to forward the amount of their subscriptions this month.

We have received copies of a new Marathi monthly entitled, Vividhdnyan Vistar (Diffusion of Miscellaneous knowledge). The September number has an article on Grammar, commences the the translation into Marathi of the drama *Sakontala*, while the remaining space is devoted to a story entitled True Chastity. This publication is intended for ladies and gentlemen. The subscription is Rs. 3.

"*Is the Bible True?*" This is the title of a work lately published by the Religious Tract Society. Its object is to furnish a popular and useful refutation of certain widely-diffused errors. It is in the form of Dialogues between two men of the working class, one of whom has been reading *Essays and Reviews* and has been led to doubt the authority of the Scriptures. Six subjects are discussed: The Creation, Miracles, the Resurrection, Prophecy, Inspiration, and Conscience. The treatment is very happy and well adapted to carry conviction; the language is simple and unpretending; the whole within a brief compass. We commend it to our Native friends, conversant with English; and we are not sure but that it might be well to translate it into the vernacular. The translation of the dialogue which treats of the Resurrection of Christ, would we think, meet a felt want in our Marathi Christian literature. We have placed a portion of this dialogue among our Selections.

It is with very great regret that we announce the death of Mrs. Deimler, wife of the Rev. J. G. Deimler, of the Church Missionary Society, Bombay. On the 25th ult. she gave birth to a son who scarcely survived his birth. She was progressing to all appearances most favorably, when suddenly, on the 4th inst., she passed away. We feel that the cause of Missions has sustained a severe loss in her removal. She had an excellent knowledge of the Hindustani, and found many opportunities for communicating, by means of it, instruction to those who otherwise would probably have known nothing of the Gospel. Most of her missionary life was spent at Jooneer; her last years were spent in Bombay. In consequence of Mr. Deimler's early connection with the East Africa Mission, he has had a good deal to do with the African youths rescued from slavery who have been brought to Bombay; and nothing could exceed the value of Mrs. Deimler's kind and maternal care and labor of love in their behalf. She has rejoiced of late to obtain occasional access to the families of Mahomedans. Greatly distressed at the thought of the numbers of profligate women from the continent of Europe who have been finding their way to Bombay, she has visited their houses in the hope of winning them from their evil ways; she composed for them a tract in German "*Lost-Sought-Found*" which, together with an Hungarian translation of the same, has been published by the Tract and Book Society, and put into circulation. Her whole heart was in the work of doing good. She hath done what she could. All that knew her felt that the grace of the Lord Jesus was abundant towards her. For her to die is gain, but the loss to others is exceedingly great.

The *Hindu Reformer* says "if all the Native candidates for receiving the Christian truth were to bear the stamp of a Sheshadri, or a Dhunjibhai or a De—men whose sound education and deep research gave them a presumptive claim to form their own opinion on the relative merits of Christianity and the other religions which the world is teemed with, the Missionary would doubtless stand irreproachable in the estimation of the public." Our contemporary overlooks an important fact, namely, that the credit for 'sound education and deep research' enjoyed by the gentlemen whom he is pleased to specify, was obtained by them after they became Christians. At the time they were abused in just the same way that the Sholapoor convert now is. Not a word was then heard of their sound scholarship and deep research. But our contemporary should consider what is involved in the principle which he lays down. If none but a highly educated person is competent to distinguish between the falsehood of men and the truth of God, what is to become of the great mass of mankind? How strange that God should have provided that grand necessity of the soul, religious truth, for advanced scholars only! By analogy, he should have given a conscience to such only. If none but the highly educated are competent to judge of religious evidence it follows that the great mass of Hindoos are without any evidence of the truth of their religion; if they are, what right have they to remain Hindoos? Our contemporary should know that the Divine Author of all does not require us to occupy any position for occupying which we cannot give some better reason than that our fathers occupied it.

We make the following extracts from a

volume on "Harmony," by G.A. MacFarren, containing six Lectures delivered before the Royal Institution a few months ago.

"Ambrose, Bishop of Milan, did what any one should now do who had a true sense of the great expressive and impressive purposes of church-music—he employed what was in his time the most modern and the most perfect system of music, being that which was the most familiar and the most congenial to the people."

With regard to the Gregorian chant that came in two centuries later, he shows 1st, that it is of purely pagan origin; 2ndly, that its appropriation to Christian worship was entirely upon artistic and popular grounds, not on account of its antiquity or sacredness; 3rdly, that it was afterwards improved upon; and lastly, that "they who would resuscitate its use in the Church of England, evince mistaken zeal, false antiquarianism, illogical deductiveness, artistic blindness and ecclesiastical error."

Some of the arts attained a degree of perfection in ancient times that has scarcely yet been surpassed. Music is not one of these. The work from which we have just quoted shows what a marvellous and admirable development the science of harmony has had in the last two or three centuries.

"It is worthy of careful note and of high admiration" says our author, "that, though at the beginning of the eighteenth century, the strict contrapuntal laws had no authorized exceptions, and every departure from their observance was regarded as an aberration of genius, and accepted only out of reverence for the otherwise manifested musicianship of him who made it, the greatest composers of that age, Handel and Bach, and even their predecessor Purcell, anticipated the latest discoveries of modern times and wrote those chords and those resolutions of chords whose use is commonly considered as the greatest freedom in the music of our own day."

THE *Madras Churchman* seems to think it not worth while to mince matters now; it speaks out boldly:

"We have heard on several occasions, attempts made by an enthusiastic 'Puseyite,' to convince an equally fervid 'Evangelical,' that the Prayer Book teaches the doctrine of Baptismal Regeneration; but the argument has invariably been interrupted again and again by the 'Evangelical,' with 'Ah! but where do you find that in the Bible,' and the reply, that this was not the point at issue, was nearly always unheeded. What we hope to do is, first, to shew that such doctrines as the Apostolic succession, the Real Presence, and others of the like nature, are in the Prayer Book; and then, having established that point, to go on to see whether they are not also in the Bible, and that, moreover, if it be in accordance with the due exercise of reason to have a religion at all, they are equally in accordance with what is called 'common sense.' It is extraordinary to see what biblical camels are swallowed by the very people who strain at the smallest ecclesiastical gnats. And these camels are not all biblical, for it is of frequent occurrence to find good people believing devoutly in the Trinity, but condemning the Real Presence as superstition and idolatry; and yet we venture to say that the latter doctrine is far more clearly taught in the Bible than the former."

So the first duty of a Churchman is to find out what the Prayer Book teaches; then let him find this teaching in the Bible, if he can.

The same number contains a picture of a magnificent "Bishop's Throne" now adorning St. George Cathedral, Madras. The writer, no doubt, finds the Bishop's Throne very clearly taught in the Bible. But the bishops of Ephesus whom Paul taught to labor with their own hands (Acts xx.) would have felt strange on such thrones.

In the same number appears a letter from a friend at home, giving an account of a confirmation at St. Matthias', Stoke. The report of the Bishop's speech, (the Bishop of Dunedin was officiating) is appalling for the delusion it exhibits and the blasphemous assumption that the Spirit of God was absolutely to be communicated by the Bishop's hands:

"He requested the congregation to sit, and the candidates to stand and then said that the preliminary part of the service was over. The candidates, 'My dear Brothers and Sisters,' as he called them, had now done their part of the service. They had professed, in the presence of the congregation, and most chiefly in the presence of God, that they were anxious and willing to receive the unspeakable gift of God, the Holy Ghost; that they had expressed for themselves, that they were desirous to continue God's soldiers and servants to their lives' end, and were willing and resolved to fight on God's side—and this is what they meant by the words "I do." Now, therefore, there remained but a few moments before they would receive at the hands of one who was, although all unworthy, called to be one of God's chief stewards, the awful gift of God the Holy Ghost. They would not see the cloven tongues of fire, or hear a mighty rushing wind; but as surely as He came down at Pentecost, so surely would He descend upon each one of those now about to be confirmed. As he laid his hands upon their heads, he wished to impress this upon them: they had doubtless been duly instructed; they had doubtless each endeavoured to make a fitting preparation by the cleansing of both soul and body, to prepare for the reception of the Divine gift, which could only be given once in their lives; but he could not doubt that all must feel, more or less, that the effort had, after all, but been very imperfect. But a few minutes now remained, ere God the Holy Ghost would descend upon them. He warned them that the gift would either be a blessing or a curse; he implored them, therefore, each one to spend the few moments that were left in taking one last look into their hearts; and then by an earnest crying to God, a crying such as of a drowning man for help, as one about to be killed for safety, one earnest cry to God, that he would vouchsafe to purify what remained of uncleanness, to make up for whatever was wanting in their imperfect preparation. He warned them that whether they did so or no, when he laid his hands upon their heads, God the Holy Ghost would descend upon them. The only difference was, that unless their dispositions were good, they would insult the Divine Visitant—it would be an insult to the majesty of God. He then again implored them to remember what he had said, and then addressing "those of you who have come to assist." "I will ask you also to join your prayers to the Throne of Grace, that the Grace of God may not be given in vain, and that God the Holy Ghost may come down into pure hearts. And for this purpose the Hymn *Veni Creator* will now be sung, all kneeling. It is the hymn which the Catholic Church has for so many years employed to invoke the descent of the Holy Ghost, and you may use it with this intention that the candidates may use these last few moments as I have advised." The Bishop then returned to the steps of the Altar, and ascending, knelt before the Altar with the Cross behind him, and an acolyte on each side, and *Veni Creator* was slowly sung. Afterwards his Lordship returned to the chancel steps, and the clergy formed a semi-circle round him, and then the candidates advanced one by one to the faldstool where the Litany is sung, and there the Bishop laid his hands upon the head of each one *severally*; and as each was confirmed, he returned to his seat by a side aisle"

THE Rev. Jas. Wilson of the Church Missionary Society, Aurungabad, had the privilege of receiving to the Church of Christ by baptism, on Monday last, one who had been for many years a Hindu gooroo, and whose disciples are said to number two hundred,—Shankar Sing Boa. He is, we are told, of a well-known family, reputed for their skill in *kirttans*. He hopes that his own family and his brothers will follow. May he have grace to endure unto the end, and may he be made the means of much good to others. The baptism was witnessed by a number of Europeans of the station, as well as by the Native congregation.

The following is his own account of his former life and of his conversion:

"My name is Shankar Sing—my father's name was Shiva Sing. My village is Kheda Paramanand. I was a Gosavie of the Hindoo sect of Jangam. I wandered about with my family, both in the English and the Nizam's territories, performing *Kathas* and *Kirtans*, in honor of Ram, Shankar and other heathen gods. I succeeded in making about two hundred disciples. I initiated them into the doctrine that God and the Guru are the same, and that therefore they should worship me. They did so. For the last four generations my ancestors carried on the same profession. When I was seven years of age, my father undertook my tuition, and taught me all the Hindoo Shastras, viz. Bhugwot Gita, Arjun Gita, Brahma Gita, Avinash Gita, Niranjan Gita, &c., and other branches of education in Modhi. At the age of twenty I finished my education, and then went about making disciples and earning my livelihood as a Hindoo Guru. Thus I spent ten years of my life. During these years I often came into contact with Christian people and evangelists, and had discussions with them; but nothing could induce me to give up my persuasions. On one occasion I met one of Mr. Wilson's agents, at a village called Bogdi, in the Moglai, where I was receiving the homage of my disciples, whereupon this Christian man reproved me for my conduct, quoting Mark XII. 32. to the effect that we should worship only *one* God. Hereupon I had some conversation with him. I advanced the doctrine of the Hindoo Shastras, that a Guru should be worshipped. He replied that a Guru is a man and sinful, and cannot save himself, much less those who become his disciples. I related a few instances of the miracles of Krishna and others; to this I was told that Krishna was a great sinner, and could not be reckoned even a good man, much less an incarnation of the Deity. This made me very uneasy, and troubled in mind. I began to read the New Testament. I soon found out that I was a sinner, and that the wrath of God was upon me. What must I do? I became miserable. Gal. iii. 13, was presented to me. This gave me some comfort, and I resolved upon becoming a disciple of Jesus. I was recommended to apply to the Rev. James Wilson at Aurangabad, for further information and instruction,—which I did, and received a very kind and favorable reply. This encouraged me. I thanked God, and with a Christian brother I went to Aurungabad. Mr. Wilson examined me, and having detected that I had some notions of being saved by good works, he read and expounded to me the 4th and the 5th Chapters of Romans, which removed all my doubts on this subject. During the time I remained with Mr. Wilson, he prayed for me, and prayed with me. After my teachers were satisfied with my knowledge of the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, as expounded in the Catechism of the Common Prayer Book, I was received into the visible Church of Christ, on Monday, the 2nd of September. I have thus given up Idolatry and its false gods, and have purchased the pearl of great price. May my Saviour keep me stedfast to the end, and after I have finished my course, receive me unto Himself into His glorious mansions above. As the Lord has brought me out of darkness into His marvellous Light, my prayer to all God's children is, that they should bear me upon their hearts before the Throne of Grace. May God grant that I may be a burning and a shining light before my Heathen disciples, and that they may follow the example of their once deluded leader."

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SATURDAY, SEPTEMEER 7, 1867.

CIVILIZATION AND THE GOSPEL.

The entire commuuity of India is on the move in the direction of a larger expenditure. A little while ago and the majority of the families of India were supported on about Rs. 4 per month. They were content with that, and did not dream of any different condition of things ; only too happy if a famine did not occur to deprive them of that modicum of subsistence. It was no new condition ; for many generations their fathers had known just the minimum of need that was met by such an income. The wants of the people were in very few respects above those of the beasts. But a change is now passing over the entire community. The poorest peasant finds that there is a possibility of increasing his stipend ; and correspondingly he is made conscious of needs not known before. The condition with which he was formerly content, seems to him a very unhappy one ; he conceives that a stride upward is made with every new want that he gets the means of satisfying ; and with every such want satisfied he becomes conscious of another. This is the most marked movement in Indian society. We have singled out the lowest grade ; but it comprehends all grades. It has come to be regarded as the paramount duty of all to cultivate a sense of need for the things that were formerly above their reach. Civilization is thought to consist largely in the cultivation of many needs and the use of means demanded for their satisfaction.

The Native Christians participate in this social movement. In fact there is something in their circumstances to beget more rapidly in them than in others, the consciousness of new needs, material and intellectual. They come more intimately in contact with Europeans and other representatives of Western civilization ; they stand to these, for a while, in the relation of scholars to teachers ; they see much account made of a multitude of things not regarded by them previously as at all necessary to life ; what is more natural than that they should get a desire for these things and be ambitions of obtaining the means of gratifying such desire. Books ; decorative furniture ; variety of apparel ; household space ; separate rooms for the members of a family ; instruction for children ; sanitary appliances ; for these and similar things desires are rapidly generated. And it is not felt that the cultivation of these desires is reputed blamable ; the objects are regarded as the signs and tokens of civilization ; Progress, it is felt, throws her ægis over them all.

These remarks have a bearing upon the question which we were lately considering, namely, how the Christian duty of self-denial shall find its exemplification in this country. There is a strong contrast in the circumstances under which the Gospel was propagated by the apostles, and those of our own times. They went forth to lands highly civilized, to nations that had attained the acme of luxury, to those who were familiar with all manner of artificial wants. Modern missionaries come not merely as the messengers of the gospel, but as the representatives of Western civilization, and communicate, whether they mean it or not, an impulse towards a more artificial and more expensive style of living. It is evident that the converts who are brought under the care of these missionaries, will find it a very difficult matter to persuade themselves that a humble scale of expenditure will help them to exhibit the beauty of Christ's Gospel. They will naturally conceive a considerable amount of respect for that idea of Progress which now possesses the minds of the people, and imagine that the better their position in a material point of view, the better they will be fitted to exert an influence upon their fellow-country men.

The self-denial which first has and then renounces, makes more impression upon men than that which simply abstains from seeking. 'What things were gain to me' says Paul, 'those I counted loss for Christ.' He had more to sacrifice, perhaps, than the other apostles, and therefore his example has taken a greater hold upon men. In this connection we make an extract from a very remarkable discourse delivered by Edward Irving at the anniversary of the London Missionary Society, some forty years ago.

"It was a spiritual work they had to do, therefore Christ spiritualized the men who were to do it. It was faith they had to plant, therefore he made his missionaries men of faith, that they might plant faith and faith alone ; they had to deliver the nations from the idolatry of the Gold and the Silver, therefore he took care his messengers should have none ; they had to deliver them from the idolatry of Wisdom, therefore to took care they should be foolish ; they had to deliver the world from the idolatry of Power and Might, therefore he took care they should be weak ; they had to deliver the world from the idolatry of Fame and Reputation, therefore he took care that they should be despised ; making them in all respects Types and Representatives of the Ritual they went to establish, models of the doctrine which they went forth to preach."

We have now pointed out (in this and a previous article) two salient difficulties that present themselves when the question, How best shall the Gospel be exhibited in this land,—is treated. And the conclusion we reach is, that power from on high is needed. When shall we see a spirit of earnest prayer falling upon Christians of all denominations and nationalities, for the dawning of a day like the day of Pentecost ?

CONFORMITY TO THE WORLD II.

A. Why suppose a case ? When we appeal to facts we are on safe ground. To such entertainments as were given in his day Christ went. There is a marriage in Cana ; he and his disciples are invited ; they go. The entertainment was doubtless according to the usages of the time. There is no reason to think that the marriage festival had the staid and sober character that some of our humbler brethren in these days would prefer. There was wine, for instance ; and when there was no more, our Lord furnished a miraculous supply. All that I say is, he did not set himself against the usages of society, but fell in with them. What you say is true, that wherever he went he was always faithful to himself.

B. If our Lord had made prominent war upon the mere conventionalities of life, men should have mistaken his mission. He had higher work to do. He was to lay down the fundamental principles by which men were to be guided throughout all coming time ; to set up in the hearts of his people a standard by which every man should be able to test for himself, every where, the usages of society. But it is not exactly true, brother A., that our Lord did not discountenance any of the usages of society. When he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, (Luke xiv) and saw the guests intent on securing for themselves the most honorable places, he taught them by a parable that it was very foolish in them to be thus contending for rights of precedence. Now, how much there is of this very matter of precedence, in our society ; how imperative the rule that requiries a strict observance of it. He sets aside tables of precedence, substituting for them the grand principle, In honor preferring one another. This was not all. He addresses the host and tells him the whole entertainment is a mistake. The wrong people have been invited. The rich and well-to-do are there, men occupying a position in society like that of the host, and able themselves to give entertainments and invite him in return. The people to be invited are those that are in need, to whom the good things provided would be indeed a feast ; people from the poor-house and the alms-house. Does he not lay the axe at the root of our habit of giving costly entertainments to people in society ? If one whom you have invited to a dinner or other party, omits to invite you in return, you quickly strike his name from your list. Why imagine then that Christ's reproof was intended simply for that 'chief Pharisee' and not also for you ? It was undoubtedly spoken much more for the sake of his disciples than for that of the Pharisees who would only laugh at it, as showing a strange obliviousness of what is due to society and to oneself.

A. If you should insist upon giving a literal significance to the words of Christ, you would require a perfect revolution in society, and the introduction of a state of things such as the world has never seen.

B. That simply shows that society has not been influenced by the directions of Jesus, in its work of self-organization. It survived the blow that Christ gave it when he was invited by the 'chief Pharisee,' and it still survives it. But let it not pretend that Christ is not against it, and that *its* rules are to be followed by Christians.

A. But what you said before is just, that Christ came not to make war upon the rules of society, but rather to engender in his disciples a certain unworldly spirit by which each should decide for himself how far He may have to do with society. Paul tells us that we are not absolutely to break off intercourse with unconverted men, or even with immoral men ; 'for then must we needs go out of the world.' 1 Cor. xv. 10.

B. The passage that I have quoted bears directly, I think, upon the spirit that should animate the Christian. The very question that we are now discussing, is there brought forward by our Lord, and a grand principle laid down for the guidance of his followers.

A. Carry it out then. Invite only the lame, the halt and the blind to your entertainments. Never entertain those that may invite you again. You put an end at once to all social gatherings of Christians.

B. Not so. If we have money to spend on entertainments, our first thought should be for those who are in greatest need, and we should endeavour to afford them relief,

and not only relief but the expression of our sympathy in a way that they will appreciate. This duty is sadly neglected, though we have doubtless been led by the instructions and example of Christ to do a great deal more for the suffering than was ever before done in the world. But how many there are, even among our professors of religion, who are stinted in their benevolence by the 'necessity' which the rules of society lay upon them to spend largely in entertainments given to their rich friends. But while we give, as God may have prospered us, to the succour of the indigent, what hinders that we should meet our Christian brethren who are raised above the need of such help, in social and friendly parties where the realized presence of Christ shall make even the humblest fare appear like angels' food?

A. Well, I gladly admit that if society were given into your hands and we were to be reconstituted, we could not do better than to fashion it as you suggest. But society exists; a great granite mountain right across our path; shall we sit down before it and say, Be thou removed and be cast into the sea, and flatter ourselves that we are thus serving Christ? We may regret the evil way in which it was constituted; but we must just adapt ourselves to it as we can, and be content to do what good is practicable. I cannot resist the evidence that there are excellent Christian men mixing freely in society, entering even into what is called gayety, and who use the influence they thus gain over worldly people, to commend, it may be, unobtrusively, but still effectually, the cause of religion to those with whom they come in contact.

B. Well, I do'nt doubt it, and I trust that their influence is in some instances blest to the good of men. But they are working under great disadvantages. The very respect which they pay to the laws of 'society' works against them, for it tends to foster the impression that these laws have really the binding obligation that men assert for them. You will find, if you look into it, that there is not a code in the world more rigidly enforced than the unwritten code of society. And society in a thousand particulars claims to legislate just where Christ claims to rule; in the numerous particulars connected with the expenditure of money, the employment of time, the use of language, the acquisition and exhibition of knowledge. I think that what our Lord says, 'Ye cannot serve God and Mammon,' comes in just here. The two codes are antagonistic. No man that is ruled by the laws of society can be faithful to Christ. The homage that he pays to those laws may be superficial; it sufficies to intensity their sway over others. Thus two streams of influence go forth from him, and the one neutralizes the other.

NOTES FROM AN INTERLEAVED BIBLE.—

John XII. 21. "We would see Jesus.' They sought a private interview. Jesus was sufficiently accessible in public. These Greeks may have been in the audience then present, and heard the discourse which follows.

23. A teacher is glorified by the augmentation of his disciples and their increased devotion to his doctrine. A Saviour by the opportunities of salvation. A vine by its fruit.—It pleased Christ to see in the request of these proselytes, a Providential intimation that the time for his Gospel to be preached to the Gentiles was at hand.

24. 'Much fruit.' And again, each particular seed in this much fruit, is subject to the same law, v. 26.—If it die, it bringeth forth much fruit; compare, He that abideth in me and I in him, the same bringeth forth much fruit.

25. 'His life.' His own plan of life, rather than that chosen by God. We are to hate the much-loved life of our own will, and love that of God's will.

24-26. Here is what we have promised: much fruit; life eternal; companionship of Christ; honor of the Father. 1 Cor. xv. 36 was suggested by this v. 24, but differs is the use of the figure. Here much fruit, there a glorious body. Here, the dying with Christ, by faith and consecration; there the surrender of the body.

26. 'I am.' These words have great significance in the mouth of Christ. Not 'I shall be.'

27. His soul-trouble gives worth to the sacrifice. There should be a mark of interrogation after 'hour.' 'For this cause.' He had made himself a path to this hour, all along. The Prince of this world set another hour before him.

28. I have glorified my name in thy life; I will glorify it in thy death. God glorifies his name in us in ways vastly different from our expectations.

30. For your sakes. That you might remember it at my crucifixion. Some will look for the divine testimony then; but it shall not then be given; it is given now.

31. 'Cast out.' The fact of Christ's resurrection (manifested to the world on the day of Pentecost) shall cover with confusion the world and its prince. In the Jewish Church he has had his own way; but the Church about to established is one whose gates he shall not be able to prevail against.

32. See Isaiah ii. 2. I shall draw all men; through me, especially through my death, the O. T. prophecies of the gathering of all men to Zion, shall be fulfilled.

34. 'The Son of Man.' It is remarkable that he had not used this expression in the passage just referred to, but the first person singular. He had used it once at the beginning of the discourse. By the expression 'the Son of Man' the people understood that he designated himself the Christ.

36. He abides for ever, but with whom? The children of light.

'Hide himself.' In the garden of Gethsemane, no doubt. He went there nightly. It was in some out of the way place, not where it is now shown.

REPORT OF THE DEPARTMENT OF PUBLIC INSTRUCTION IN THE BOMBAY PRESIDENCY FOR THE YEAR 1866-67.

Sir Alexander Grant deserves great credit for the conciseness and clearness of his Reports, and for the deep personal interest he evidently takes in the work of Education, apart from his official connexion with the Department. There is a good sketch in the Blue Book before us of the progress and present aspects of Government Education in the Presidency. All that Government is doing and something besides of what is being done by private parties and Missionary Societies, the Report exhibits distinctly; so that a careful reader may in a few hours, get a good idea of the expense of the Government system, of its progress, and of its results as far as yet traceable: may learn something of the working of the Grants-in-Aid lately introduced: may see what Government is doing to promote Vernacular, Anglo-Vernacular, High School and Collegiate Instruction, and to encourage Native Literature. From the Reports of the Inspectors one may get details sufficiently minute of work actually done in the schools, Government and Aided, together with the impressions of the Inspectors themselves, to some of which we will call the reader's attention by and by. The volume contains also special reports of the Elphinstone, Poona, Grant Medical, and Poona Civil Engineering Colleges: Reports of the Translators in the Department, Government Resolutions, Notifications, &c. &c. The praiseworthy, though hitherto fruitless effect of the Director "to improve the position and conditions of the Higher Educational Service" appears in an interesting correspondence in the Appendix, in which the Government of India cuts a very sorry figure, answering all Sir Alexander's "able arguments by the simple rejoinder, that the Governor General in Council regrets that he is unable to recommend to the Secretary of State Sir A. Grant's proposal." The proposal, we hear, is likely notwithstanding, to find its way to the Secretary of State, or at least, the reasons for such a summary disposal of it.

The Report of the Director for 1866-67 is candid—more so than admirers of the Government system would, perhaps, wish; although it will, on this account be considered more trustworthy by all parties. It simply tells what is being done, noting weak points and deficiencies, as well as those which seem hopeful. In gathering up from his statistics &c. a general view of Public Instruction in Western India, Sir Alexander finds that the local cess for educational purposes instituted in certain collectorates is operating favourably, awakening an interest in education in country districts, that the lately inaugurated Grant-in-aid system is acting as a great stimulus, but that Anglo Vernacular education is not in a condition so encouraging, whether as conducted in Common Schools, High Schools or Colleges. Sir Alexander Grant shews in both the Reports he has submitted a strong desire for the improvement of College and University Education. He regards present attainments as very low:—

"In the apparatus of University service and learning we are singulerly deficient. Connected with the whole University of Bombay, which is the fountain-head of science and literature for fifteen millions of people, we have not a single Professor of History, Ancient or Modern, nor of Political Economy, nor of Latin, Greek, Arabic, or Hebrew, though every one of those subjects is entered in the University list of subjects for examination, and in almost all of them numerous candidates are constantly presenting themselves. There is only one Professor of Chemistry (attached to the Grant Medical College) and no Professor of Geology, or Astronomy, or applied Science, or even of Indian Law. In short special research is neither taught to the student in this Presidency (except perhaps in the case of Sanskrit) by precept, nor by example. In the University, from a scientific point of view, all is mediocre."

The report closes with the expression of the hope that "Government, which has done so much for lower and middle class Public Instruction, will now pay attention to the claims of higher Learning and Science.

Our readers will be concerned to know what *moral* influence the educational appliances here reviewed are exerting. Happily, we may admit at once, that the *tone* of the Department is not exactly what it was in former years, and that the idea of the School being a place where moral influence may and ought to be felt, is not now ignored, or, still worse, repudiated. Sir A. Grant's views are enlightened compared with views that have been promulgated in the Department. Let the following extract from the "Correspondence" referred to above, be read attentively.

"On the learning of the Professors in the Colleges of the Presidency the success of the Bombay University entirely depends. And how

much depends on the success of the University? Little less than the regeneration of the minds of the people. When it is reflected that the Native University students furnish, or will ere long furnish, the School Teachers, the Pleaders, the Practitioners of European medicine, the Subordinate Revenue and Judicial officers, the Overseers of works, and above all the Newspaper writers, who are constantly disseminating wise or foolish, disaffected or loyal, criticisms on the acts of Government, it cannot but be felt that it is of the utmost importance that the fountain-head of all this stream of influence, namely, the Professors and Principals of Colleges, should be as high and pure as possible. Without solid and special learning in the Professors, the University system of this Presidency must retain that level of frivolous superficiality which has hitherto been the disgrace of education in India. Without gravity and wisdom in the Professors, there is no saying what subversive sentiments may become associated with European teaching. Already it has been said, and I believe truly, that one active minded teacher in this Presidency succeeded in leavening an entire generation of his pupils with the doctrines of Tom Paine, and the political principles which would now go by the name of Fenianism."

Some reader may fancy he detects a slight inconsecutiveness in Sir Alexander's train of thought, *learning* appearing at first to be the grand desideratum in "the fountain-head of influence," and this learning to be credited with the regeneration of the mind of the people; whereas other qualifications of the greatest importance gradually come up as requiring to be taken into account, and 'Professors and Principals of Colleges should be as high and pure as possible,' and must be possessed of 'gravity and wisdom'. We are not, however, in search of such inaccuracies. It is symptomatic of better times for Education in India when a Director of Public Instruction (strange that it should have to be so said!) utters fearlessly a sentiment like that in the close of the extract above. The moral havoc a Schoolmaster, or Professor like the miserable character alluded to, "who leavened an entire generation of his pupils with the doctrines of Tom Paine," may cause, is now something to be dreaded* We have moved a little forward, it will be said, when we find a recognition, however slight, on the part of an Indian Educational Department, of a *moral* nature in boys, which is affected somehow or other by the tuition under which they are placed. As another indication of progress in the same direction, we observe with pleasure a reference at the end of the "Correspondence," (this is a different connexion) to Dr. Arnold of Rugby, and Dr. Vaughan of Harrow. It may be thought sanguine, but we cannot suppress a feeling of pleasure at meeting names so honoured among enlightened Educationists at home, in the pages of a Report of Government Education in India. If one of Dr. Arnold's dicta be quoted, it is just possible that as years roll on, others of still greater value may be quoted and acted on too—such a saying for instance as this, "What we have to look for in the School is 1st, religion and moral principles, 2ndly, gentlemenly conduct, 3rdly, intellectual ability.

S. P.

[*To be Continued.*]

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—Having read with much interest the Dialogue on "Conformity to the World" in your last issue, and believing it to be a subject very appropriate and applicable to the times and place, I beg to submit a few remarks thereon. B. in his arguments, to my mind, is very clear and scriptural, but I think he has omitted to tell us what he has proved. It is conclusive, however that, if A. is a Christian, his spiritual health is at a very low ebb, through his adoption of the world's estimate instead of God's. Secondly, that it is impossible for A's. daughters to delight in dancing parties and occasional balls and to love their Saviour too; and here I should like to bear testimony with regard to this matter. I have known several young ladies who, before their conversion, delighted in the idea of a dancing party, but, on becoming Christians, shunned them as being great hindrances to their higher and eternal happiness. I do not remember a single instance of a Christian lady finding pleasure in a ball room. Thirdly, I think the most important thing that B. has proved is sadly true, namely, that A. is rather in the way of the knowledge of real Christianity coming to the heathen around us, by making them believe that all who call themselves Christians are those of whom the Bible speaks as the salt of the earth. I was conversing with an educated native young man the other evening, and happened to remark that I had been a Christian so many years, when he asked with some astonishment, What! were you not born a Christian. I hope I did not fail to let him know to some extent, who the Bible recognized as Christians; and I told him too how I could sympathize with him in his religious difficulties while the fearfully large majority of our own and other countrymen rejected Christ, whose Gospel they have heard from their infancy.

Yours Sincerely,

W. I. C.

* It will hardly be credited, after the sentiment of the Director of Public Instruction as expressed above, that one of the first appointments he made on assuming office was that of a man notoriously a disciple of the 'Active-minded Professor,' referred to, an appointment to an office of great importance and influence in connexion with Schools.

Epitome of News.

SATURDAY, AUGUST 31, 1867.

—The next Overland Mail closes on the 9th of September, at 2 P. M.

—*Times of India*:—"The Isthmus of Suez Canal would seem, in a certain sense, to be an accomplished fact. Five thousand packages of French Government stores have been shipped from the French frigate *El Dorado* from Port Said by the canal to Suez, and were then put on board another vessel for Cochin China. The whole business was done in seven days; but it is not stated what were the dimensions or weight of the packages."

—The same; the recent Railway disaster: "The only passengers in the carriage that was smashed were Mr. E. I. Howard and Mr. W. Rodgie, and we deeply regret to add that the former gentlemen was killed on the spot. Mr. Rodgie fortunately escaped with only a sprained foot and a few bruises. The two gentlemen, who had been to Poona in connexion with the recently discovered forgeries, were returning in company, and fortunately had the saloon carriage entirely to themselves. Mr. Howard was reclining on the seat at the back of the carriage furthest from the engine, and had just received from Mr. Rodgie, who was reclining on one of the side seats, a copy of the *Westminster Review*, when the shriek of the whistle was heard, followed instantly by the collision. Mr. Rodgie was thrown on to the floor of the carriage, which, however, seemed to open as he fell, and let him through into the *debris* beneath. The passenger train being the heavier, forced the engine back after the collision some twenty or thirty yards. Mr. Rodgie was forced along this distance, the falling *debris* threatening him each moment with instant death, until he was caught by some heavy beam or other, turned suddenly round, and almost gently deposited in the drain at the side of the small cutting in which the collision occurred.'"

—They have already had 290 inches of rain at Matheran,—25 feet.

MONDAY,—SEPTEMBER 2.

—*Times of India*: "Under orders from the Government of India, such invalids as may be considered by the medical authorities able to endure the fatigue of an interrupted journey through Egypt will be sent by the Overland Route, but otherwise they will be sent as at present *viâ* the Cape. The full complement of each of the new transports will be as follows—67 officers, 12 ladies, 18 children, 6 female servants, 1 male servant, 12 staff serjeants, 11 wives and 16 children of staff sergeants, 910 rank and file, 230 women and children, in all 1283."

—The same; the Lanowlee accident: "Wiseman, who has been four years in the Company's service, and has borne an excellent character, was engaged in his usual occupation of shunting waggons at Lanowlee. Having left one waggon in a siding, he was proceeding to shunt another, when he observed that the waggon he had just left was again in notion, and that were it not stopped, a collision must take place. Knowing that he would be held responsible by the Company for any damage that might be caused, he hastily shut off steam, as he believed; and alighting from his engine, ran back to put down the brake on the waggon which was in motion. In thus alighting from his engine, he was, of course, guilty of gross neglect of duty, and committed also the terrible mistake of supposing he had quite shut off steam, when he had not done so. The fatal consequences of this thoughtless neglect, and of the omission with which it was accompanied, are now too well-known."

—The same; Mhow-ke-Mullee viaduct: "Attention is being chiefly directed to the construction of a tramway, upon which some 1,200 men are daily at work, and which is already in a forward state. On the completion of this tramway, there will be nothing to prevent the resumption of the Bhore Ghaut route for passenger and heavy goods traffic, and it is now employed for the conveyance of the mails and parcels, which are transported from one side of the gorge to the other by gangs of coolies, each gang being under strict police surveillance."

—Fall of rain (Fort) up to Saturday 64 inches.

—The cholera is making fearful ravages in Upper Sind, says the Sindian. It has made its appearance in Hyderabad.

—Englishman:—"One of the most liberal donors towards the Famine Fund has been Rae Dhuuput Singh Bahadoor. Some time ago, after the handsome donations he had already given, he offered Rs. 10,000 to the Fund, provided nine other native gentlemen came forward with a similar sum within a certain time. His generous example, we regret to say, has not been followed, but he himself in a letter to the President of the Executive Relief Committee, wherein he states that he cannot forget *his* pledge to the poor and destitute, has forward a cheque for Rs. 10,000."

TUESDAY,—SEPTEMBER. 3.

—*Weekly Register*, Romish paper:—"It cannot be denied that Catholics have some show of reason for being offended when they hear that men, who to them are no priests, are clothing themselves in the vestments of the Catholic clergy. There is something truly ludicrous in the thing itself—as ludicrous as if a person on the Exchange, by assuming the costume of a Protestant Bishop, would make himself a whit nearer being one. It is more correct, perhaps, to regard the act as the evidence of a better spirit, springing up in the age we have arrived at, and rendering an unconscious and unintentional homage to the Catholic church, than as (what it is to us) a senseless caricature. Though the feathers of the swan stuck into the wings and tail of a goose will not make it a swan, the doing of such a thing, from no intention to commit a fraud by it, would show that the individual would be disposed to exalt his geese into swans if he had the power. The man at Rome who stole Mr. Gladstone's best suit of clothes out of his room at the hotel will as much make himself an eminent leader of the Opposition in the House of Commons by now wearing them, as the Protestant clergyman will make himself a priest by putting on the priest's dress or adopting Catholic usage."

—The *Daily Telegraph*, receiving the Queen's Book, says: "It is tantalising to hear we almost owe to the Queen and her husband the abolition of a barbarous and ungallant custom:

"At first 'the Queen tried to get rid of the bad habit prevailing only in this country, of the gentlemen remaining, after the ladies had left, in the dining-room. But Lord Melbourne advised against it, and the Prince himself thought it better, perhaps, not to make any change.'"

—*Times of India*:—"H. M.'s Indian steam transport *Euphrates* leaves Bombay for Suez on the 12th instant with stores and tents for the troops on their arrival at Suez. From the latter port she will proceed to Calcutta, thence to Suez and back to Bombay by December 31st, in ac-

cordance with the arrangements mentioned yesterday."

"H. M.'s frigate *Octavia*, Commodore Heath, left Bombay yesterday to watch over British interests in the Persian Gulf in consequence of the reported disturbances at Muscat. By the B. I. S. N. Co.'s steamer *Comorin*, which arrived a few minutes after the departure of the *Octavia*, we learn, however, that active hostilities had not commenced. Syud Thorkee was reported to be within ten miles of Muscat, with a force variously stated at from a few hundreds to 10,000 men. Syud Selim had shut himself up in his palace, whence he issued others for the preparations for resisting any attack by Syud Thorkee."

"We hear that the Bhattias of Bombay held two meetings last week at the bungalow of Goculdass Tejpall, a Justice of the Peace, for the purpose of considering the propriety of excommunicating Mr. Mooljee Thackersey, Muccadum to Messrs. Stearns, Hobart and Co., on the ground that his recent visit to England had polluted and unfitted him to continue as a member of the caste. Mr. Mooljee himself was summoned before one of the meetings, and pleaded his cause in an able manner. The promoters of the meeting had the dread of the Penal Code present to their minds, and were obliged to back out of their original intention before the last meeting dispersed, without coming to any resolution on the subject."

—Following up the criticisms of the *Lancet*, the *Pall Mall Gazette* has an article on the increasing indulgence, among the educated and gentle, in the habit of tippling. Everything in modern customs tends that way—the large wine-glasses in use at all dinner-tables, the amiable alcoholic drinks, the fashion of giving claret or moselle "cup" as an adjunct to the five o'clock tea-table, and at the buffets of evening parties. It blames also the medical profession for the too free order of stimulants even to children.

WEDNESDAY,—September 4.

—*Our Paper*:—"Private letters from Muscat inform us that Syed Toorkee, the uncle of Syed Selim, the Sultan of Muscat, is determined not to rest until he avenges the death of his brother Syed Tuanie. Assisted by Syed Majid of Zanzibar in munitions, men, and money, he has taken Muttro, and stands a fair chance, if not of succeeding to the throne of Muscat, of at least humbling his nephew to the extent of effecting a compromise by the cession of a portion of his territory, or payment of a large sum of money."

—*Bombay Gazette*:—"We learn by the arrival in port yesterday of the United States Steamer *Iriquois*, Earl English, Commander, from Muscat, which port she left on the 23rd ultimo, one day later than the Steamer *Comorin*,—that the greatest consternation prevailed in that city in consequence of the expected attack by Syud Toorkee. The inhabitants were busily engaged concealing their valuables, and burying their money and treasures, and as many as could escape had fled from the place. Our two war steamers were still in the port, ready to take off the British residents, if necessary. We shall probably hear by our next advices that the usurping Imaum and murderer of his uncle, Syud Selim, has been defeated by his surviving uncle Syud Toorkee, and made to share the same fate that he inflicted on his own kinsman, and which is only too well merited in his case."

—*Delhi Gazette*:—"This the the kind of thing going on in Rajpootana now. Mean Jan is cut down in open durbar in Ulwar. Men are buried is sand up to the neck, and exposed to the sun till death releases them; others are trampled to death in Meywar. Marwar is convulsed by internal rebellion, and Tonk distinguishes itself by a plot and a massacre, the relation of which carries us back to the worst days of the Moghul empire, when years of misrule and miserably weak government had resulted in general anarchy. Meantime the British Government preserve an attitude that is as thoroughly contemptible as it can be. And Marwar, determined to improve the occasion, takes this opportunity for coming forward and claiming a large tract of territory to be given up to it!"

—Last September, a Parsee went to the Bank of Bombay and said that a certain Bank note for Rs. 1000 had been burnt up, and asked them to make it good. They asked him to wait for a year. The other day that very note was presented for payment at the Bank. He is to be prosecuted for the attempt to cheat.

—The *Times of India* has an interesting letter on the birds of Matheran:—

"Two or three species of owls have been seen, and there are probably many more. One like the English barn owl, and a brown one much noted for its doleful cries, were once heard in the thick wood close to the bunds on a pitch dark night. They were mistaken for the groans of a dying man in extreme agony, and it was only after searching and listening for a time that the idea suggested itself that these must be the cries of the brown wood-owl, described by naturalists, instead of proceeding, as was at first thought, from some unfortunate Chinaman with his throat cut."

—The same:—"A private letter from Poona informs us that the Bombay Government received despatches from Aden by the *Krishna*, containing news from Abyssinia up to June 30th. The captives were then in good health, but were still in the hands of Theodorus. The position of Theodorus was represented as becoming daily still more precarious, while the power of the Chief of Shoa had so increased that it is said he contemplated assuming the sovereignty of Abyssinia."

—By a freshet in the Nerbudda, 800 houses in Hooshungabad have been swept away.

—Washington correspondent of the *Standard*:—"The President propounds the startling inquiry, whether the nation, by the reconstruction policy of Congress, is to become responsible for the local debts of the Southern States. Mr. Johnson's political enemies, and a few of the timid people who have hesitatingly avowed themselves his supporters, affect to look upon this question as a proof of disingenuousness on his part. But it cannot be denied that this new query—or rather proposition, for it amounts to that—has excited considerabbe uneasiness in the public mind. The President's questions were received in the Senate (to which body his message was directed) with considerable coldness by the friends of the Administration, and with signs of contempt (real or aflected) by the Radicals. Even Mr. Reverdy Johnson (probably the first legal mind of the country) thought that the President's assumptions were incorrect, because (said the distinguished senator) 'there has been no conquest of the Southern States; those states exist as states, and not as conquered provinces.' Senator Johnson, it will be observed, rejects the President's reasoning, because be also rejects the theory of the extreme Radicals: that the South is conquered territory. If this theory is correct, however—and if it shall be established—then the President's arguments are sound. The President proceeds upon the ground that the Southern States, by the action of Congress, have been reduced to the condition of Provinces. For the purpose of argument he accepts Mr. Stevens's theory. This theory he follows out to its legitimate conclusion. If the South has been reduced to the condition of conquered territory, nothing can be more just than the proposition that the conqueror should assume the debts of the conquered. It is by means of this theory of complete conquest that Mr. Stevens hopes to sustain his scheme of confiscation. It is not a week since Mr. Stevens triumphantly avowed that 'gentlemen had at last come round to his way of thinking; if they had done so at first much trouble and expense might have been saved.' The members of Congress may not relish the application of their own theories, but nevertheless they must face the new issue. They cannot evade it by a pretended contempt for the President's arguments. The Reconstruction Bill just passed by Congress does not declare in so many words that the States of the South have ceased to exist, but it affirms that the Governments of those state are not legal, and it nullifies all present or prospective action of the people of those states, by giving into the hands of the five military commanders the power to set aside all elections, remove and appoint civil officers, disperse legislatures, cause and prevent arrests, close and open courts, and, in short, usurp all the powers of a hitherto sovereign people. In a dim way the Bill and the existing acts of Congress recognise the necessity for retaining the machinery of local government; but the local government itself is abolished. The States, moreover, are consolidated into districts, their names even, for all legal purposes, being lost. Honourable gentlemen in the Senate may reject the proposition that such a condition of affairs is conquest, but no practical man will venture to deny it."

THURSDAY,—September 5.

—*Times of India*: "A statement has been published by the 'Executive Committee of the Orissa Famine and Orphan Relief Fund,' for the purpose of recording the action they have taken in providing for the destitute children of the famine. The Government having undertaken the entire cost of supplying the distressed population of Orissa with food, and having authorised the receipts from sales of rice, to be appropriated for the carrying on of general relief operations, the Committee have determined to devote the funds remaining in their hands, as far as they will go, towards making a provision for the future maintenance of *bona fide* orphans of the famine. The course which, after mature deliberation, they have decided to adopt is fully detailed in a Circular addressed to the Missionaries of Midnapore and Balasore, who, the Committee desire it to be known, were selected as guardians of the orphans by the various local Relief Committees composed of Christian, Hindoo, and Mussulman members—and in a similar communication which has been made by the Famine Special Commisioner to the guardians of the Pooree and Cuttack orphans."

The Circular says:

"The guardians of the orphans to inform the Committee how many children, male and female, are in their charge on—say—the 31st August 1867, and to give as accurately as possible the age of each individual.

"The Committee to calculate a sum of money at the rate of 3 rupees per month for each orphan, up to his or her 13th year.

"The Committee to place the aggregate of such amounts, in the names of trustees. to the credit of the guardians of these orphans."

—*Times'* correspondent: "The shipyards in New York and its neighbourhood in 1850 built and set afloat 70,000 tons of merchant shipping; while last year, excepting three steamers for the Pacific mail service built under a Government subsidy, they turned out scarcely 3,000 tons. The Westervelts, a well-known ship-building firm in New York, who in 1850 built 13,000 tons, during the last 18 months have turned out a single vessel of 340 tons. The last large freighting vessel built in New York was launched three years ago, and no steamer to cross the Atlantic has been built since the *Arago* was launched for the Havre line many years ago. The story of New York is the story of the entire country. Our shipyards are silent, and our ship-builders are seeking other occupations, and the American carrying trade, though constantly increasing, is mainly done under foreign flags. A well-known New York shipbuilder has sent to the *New York Times* a statement of the causes of the decline of this trade. He says the late civil war inflated the currency, increased wages, and made the prices of shipbuilding materials most exorbitant, and all this was increased by a heavy inland revenue, and an 'unbearable' tariff. To this was added the utter disorganization of the South, financially and commercially, and the refusal of Congress to lighten the burdens in any way."

—*Deccan Herald*: "The Soldiers' Industrial Exhibition will be opened in the Assembly Rooms at Poona, on Friday, the 13th instant, at 4 o'clock P.M., in the presence of the Right Honorable Mr. Vesey Fitzgerald, Governor of Bombay, and His Exellency Sir Robert Napier, Commander-in-Chief."

—*Englishman*: "The Government have settled the question of the education of the adopted son of the Rajah of Mysore by appointing Colonel Haines as his guardian. Colonel Haines will also superintend the Prince's education."

FRIDAY,—September 6.

—Mr. Showell, magistrate, who was injured by the Lanowlee collision, is doing well, we hear.

—*Bombay Gazette*: "From Herat the latest intelligence is to the effect that Yakoob Khan. Governor of that city, had returned from Meshed, where he had gone to visit the Shah of Persia, and by whom he had been splendidly received, The political motives for this journey are not stated, but are too patent for any one to be blind to their real nature. A coalition is evidently gradually being formed between the rising chief of the Afghans, the Shah, aud the Russian conquerors of Turkistan, which will most unquestionably one day bring us face to face with an allied army of Afghans, Persians. and Turkistanees, hounded on by Russia."

—The *Pioneer*: "We understand that three companies of the 26th Native Infantry, under the command of Major Longmore, will form portion of the expedition about to proceed against the

Nicobar pirates. The Nicobar group consists of nine large and some smaller islands, the shores of which are peopled by Malays, before whom the aborigines have retreated into the interior. These Malays have lately been the cause of so much annoyance that the Government of India have found it necessary to send an expedition to punish them for their evil doings."

—Deaths last week, 283.

—The out-turn of coals from mines in India, exceeds a crore of maunds annually.

TELEGRAPHIC NEWS.

London, Aug. 27th.—Government have decided to send an expedition into Abyssinia. Steam transports are advertised for, for the conveyance of troops, and Her Majesty's ships *Dryad* and *Spiteful* have been ordered to proceed to Bombay from Rio.

Sir Robert Napier is to have the command of the Abyssinian expedition. The force to be despatched will comprise the following troops, viz.,—two line regiments; one battalion of the 2nd Queen's Royals; eight regiments of Native Punjabee Infantry and Cavalry; six regiments of Indian Irregular Cavalry; two batteries of Royal Artillery, besides mountain guns.

It is reported that the Viceroy of Egypt has been requested to provide five thousand camels for the expedition.

28*th.*—Active preparations are being made at Woolwich for the Abyssinian expedition.

There is a revival of uneasiness lately felt regarding the relations between France and Prussia, in consequence of the interview between Napoleon and the Emperor of Austria at Salzburg, and the speeches made by Napoleon deprecating imaginary fears and intemperate impulses.

The following names appear in the Obituary of the week:—Professor Faraday, Colonel White, Richard Spooner, and Captan Coasenese.

Advices from America state that President Johnson has removed General Sickles.

29th.—Major General Sir C. W. D. Staveley has been appointed second in command of the Abyssinian expedition.

A number of steam transports have been chartered by Government, and are to start from England immediately, arriving at Bombay in November.

Government have despatched officers to various places to purchase mules and camels for the expedition.

It is probable that Massowah will be the base of operations.

The India Office will direct the whole of the arrangements in connection with the expedition, and the Imperial exchequer will defray the expenses.

The *Moniteur* says that the interview of Napoleon with the Emperor of Austria at Salzburg may be regarded as a new guarantee for the preservation of peace.

General Grant has protested against General Sheridan's removal.

30*th.*—Stock of Cotton 795,000 bales. Dhollera 7½d.

31st.—Advices from America state that General Hancock has been appointed General Sheridan's successor, General Grant concurring.

The Emperor Napoleon has delivered two more speeches of a pacific character.

THE RESURRECTION OF CHRIST.

(From "Is the Bible True?)

White. Well, then, let me now review the ground which we have passed over, and see where we stand.

We first ascertained that the main outlines of the New Testament history were true; finding by the testimony of foes that the men described in the Gospels lived at the time specified, and that Christ died, as he is stated to have died in the books of the evangelists.

We next saw, in the records of heathen historians, that his followers, few, poor, and despised were cruelly persecuted for more than two hundred years after, and that all possible means were taken to suppress this "detestable superstition."

Thirdly, we found that both in heathen times, and among infidels in modern days, the moral excellency of Christianity was admitted, and that the hatred it excited was caused by the peculiarities of its creed.

Lastly, we noticed the broad historical fact, that from the very moment of the ascension, and of the day of Pentecost, it has continued to advance, living through all opposition, defying the efforts of Roman emperors to suppress and exterminate it, until now it wields the chief moral influence of the world. Christendom, as it is called, even while deplorably corrupted and lowered, is still the predominant power on earth, and heathenism and Mohammedanism everywhere retreat before it.

Owen. I see all these things; but I do not understand what you mean to deduce from them.

White. I think that the fair deduction is plain enough. In the facts which you have admitted, you have, without seeing it, admitted a miracle, a supernatural operation.

Owen. How so?

White. Why, can you account for these facts upon any ordinary principles? Are they consistent, as Mr. Hume and Mr. Baden Powell would say, with "the universal voice of all human experience"? Can you adduce another case of a similar kind? or can you, or any one, without the gospel, effect on the smallest scale what the gospel has done on the largest?

Owen. Show me a little more clearly what you mean.

White. Well, I will come as close to facts as I possibly can. You are, of course, well aware that in the circle in which you move there are men who live immorally with women; men who extract dishonest gains from the poor; men who are cruel to their own flesh and blood; men who live merely to heap up money. Now, will you not try your best to reclaim some one of these? Go, for instance, to the adulterer, and urge him to live chastely; or to the cruel man, and beg him to have pity on his own children; or to the selfish man, and persuade him to think more of others and less of himself.

Owen. It would, I fear, be labour thrown away.

White. What makes you think that you could not prevail? Do you know of no case in which moral reasonings have had the desired effect?

Owen. I can call no such case to mind, except, indeed, one, which you would say told in your favour. John M——lay ill a long time last winter, and Mrs. S——from the farm came to see him a good deal. She read the New Testament to him, and gave him a good many tracts, and, certainly, since he got well, there has been a difference in his conduct. He has not got drunk once, and his wife looks more comfortable than she used to do.

White, But, again, I ask whether you really believe that you could not, by persuasion and argument, get those men to leave off their wicked practices?

Owen. Nothing is harder or more hopeless than trying to turn a man from evil to good. The power of an evil disposition and of an evil habit is so strong.

White. Then why cannot you apply this fact to the historical outline we have just traced, and admit that the advance of Christianity in the world is something altogether supernatural? A poor Galilean peasant, born in the humblest class of the people, deposited at his birth in an ox's crib; who often had not where to lay his head, who passed for a fanatic or a lunatic, even with his kindred or his townsmen, and who was put to death as a rebel and a blasphemer—has stirred men's hearts and souls as none ever stirred them before, and has produced a revolution in human affairs which is even now greater than all other revolutions; although it has as yet done but a small part of its work.

And against what odds did Christ and his disciples contend? Against all the rulers of the world; against all its philosophers; against all its religionists. First came the Jews, with their law which was to last for ever; their histories, their prophets, their temple, their learned rabbis. They must put Jesus to death; and they did so. Then followed the Greeks, with their chaos of religion, mingling beauty and deformity, virtue and vice, piety and lust; the Greeks with their arts, their sciences, their heroes, and their muses, and scornfully exclaiming "What will this babbler say!" Next came Rome, the queen of nations, the world's conqueror, sitting on her seven-hilled throne, with a religion haughty and insolent; Rome with her laws; Rome with her pride; Rome arrogant from the conquest of a thousand kings, raving against "this detestable superstition." All these, all the powers of the world, on one side; on the other, a few Jewish fishermen, untaught, despised—men with no splendid ritual, no learning, no science, no philosophy, no eloquence. A Roman derider might easily foretell how soon these fanatics would fall out among each other, and so "this execrable superstition" come to an end. But these Jews, and Greeks, and Romans knew not with what they were contending. The faith of Jesus spreads and advances, from its beginning on the borders of the Galilean lake, till Ephesus and Corinth, Antioch and Alexandria, bend the knee, and at last it stands on the throne of the Cæsars, and temples and towers, and realms and kingdoms, fall before it There is no other fact in the world's history which bears the slightest resemblance to this. Mahomet drew the sword, and with the sword he and his followers conquered half the world. So did Alexander, so did Napoleon. The pretext of a vision, or Divine command, makes little real difference. But it was by suffering that Christianiy won its way; all force and power was not on its side, but against it. And so it is still: Mahomet's followers still grasp the sword; and Christian missionaries still rely on the truths they preach, and the Divine power which attends that preaching; and now, as ever, the sword fails, the Word subdues; Mohammodanism declines, Christianity advances.

Owen. Well, I deny not all this. But had we not better go on a step or two in the argument?

White. The point I am endeavouring to fix in your mind is, that the establishment of Christianity in the world presents a moral phenomenon, not to be accounted for on ordinary principles. We know that water will run down hill; that hungry wolves will eagerly pursue their prey; and that men will grasp at power, or money, or sensual gratifications: but in what way a few unlearned fishermen succeeded in persuading multitudes of luxurious and ambitious Greeks and Romans to abandon wealth and power and fleshly indulgences, and to embrace a life of purity and self-denial, is a question which needs solution. I believe that the fact may be satisfactorily accounted for; but only by the admission of those very truths which you have been lately led to doubt.

Owen. Go on, pray, with your argument; for I only begin to perceive whither your reasonings tend.

White. I say, then, that in the rise and success of Mormonism or Mohammedanism, there is nothing at all surprising—nothing which any man might not reasonably have anticipated. But that, looking at the circumstances, positions, and characters of Jesus and his disciples, their wonderful success presents a fact for which, if we reject the idea of miracles, no one can account. Can you mention any fact in the history of mankind at all resembling it? or do you believe that a few poor and unlettered men now going forth into a large and wealthy and luxurious community, merely to preach purity and self-denial, would have the least chance of being attended to? Imagine such an attempt in Constantiuople, or Shiraz, or Pekin, apart from Christianity and its supernatural reliances—should you entertain the least hope of its success?

Owen. Well, I cannot say that I should.

White. I believe not; nor would any one but a dreamer or a fanatic. Indeed, the real state of the case is shown by the fact, that no one has ever thought of making such an attempt. The only real power for the world's reformation is Christ's gospel; and only by examining that can we ascertain how Christianity came to win its way.

Owen. Proceed then, and make me understand your whole argument; for until I do that I shall scarcely be able to form any opinion on any part of it.

White. Well, I maintain, then, that without the admission of miracles, and especially of the great central miracle of Christ's resurrection and ascension, the fact of the rise and establishment of Christianity is wholly inscrutable and unintelligible. Given as a cause, the issuing forth of a carpenter's son from Nazareth, a despised village in the despised province of Galilee, attended by a few fishermen, and as an effect, the greatest moral revolution that the world has ever seen, all men must see that the result is wholly unaccountable. The Hindoo fiction that the world is resting on an elephant, the elephant standing on

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a tortoise, and the tortoise standing upon nothing, is not more absurd. Such an hypothesis can satisfy no reasonable man. He will assuredly see that such a cause (miracles being excluded) is wholly inadequate to produce such an effect, and that, as so told, the story is incredible. Hence, if in earnest, he will say, "I must look further into this: I must see what these people say for themselves."

He takes up the New Testament with an honest desire to understand it, and to ascertain its real value. He finds that it is the work of eight different authors, but all of them of one class—followers of Jesus Christ. He begins to read, and at the very outset he meets with miracles of every kind—miracles expressly declared to be intended to prove a Divine mission; and which are accepted by inquirers, such as Nicodemus, as establishing that fact—"No man can do these miracles that thou doest, except God be with him." (John iii. 2.) He finds all these writers agreeing in these statements, none of them hesitating te assert miraculous interpositions.

He asks himself, first, are these writers true men? are they consistent one with another? for if they be false, they will assuredly contradict each other. He finds the most perfect agreement on all essential points, coupled with just such apparent discrepancies as always appear in the narratives of facts by different hands, and which show that they are really independent, and not copied from; or compared with each other. But, above all, he finds that they assert as the very basis of Christianity the great miracle or miracles of the Resurrection and Ascension.

Both had been foretold. The evangelists tell us that Jesus, before his death, again and again warned his disciples that he knew that he should shortly suffer death at the hands of the Jews; but that he should rise again on the third day, and should shortly after return to his Father in heaven. (Matt. xvi., xvii., xx.; John xvi.) They then narrate, in four separate writings, the fact of his resurrection, and in three, the fact of his ascension into heaven. To these facts we have the further testimony of St. Peter (1 Peter i. 3), and of St. Paul (1 Cor. ix. xv.) Six independent witnesses testify, therefore, to these great facts, which constitute in reality the basis and central point of their preaching. "They preached through Jesus the resurrection from tho dead;" "With great power gave the apostles witness of the resurrection of the Lord." (Acts iv.) St. Paul "preached Jesus and the resurrection." St. Peter speaks of the "lively hepe" which is derived from "the resurrection of Jesus Christ from the dead," In fact, one of the peculiar duties and functions of an apostle were "to be a witness of the resurrection." Hence St. Paul rests everything upon this one fact: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. xv. 17.) Thus, as I just now remarked, upon the single fact of the resurrection the whole truth of the gospel is rested. Christianity is not merely some good advice, excellent counsels, or a code of morals;—it is a vast transaction, and of this transaction the resurrection is the seal. God hath condescended to "give assurance unto all men, in that he hath raised Him from the dead." (Acts xvii. 31) But if this be not true, if it be a dream or a fiction, then we have nothing left of Christianity, but some pious counsels, some moral discourses; and as I have already urged, mere good advice and moral suasion never revolutionized the world yet, and never will.

Owen. But you are now building wholly on the Gospels and Epistles, and you have not yet proved to me that these are trustworthy documents.

White. The proof of this need not to be a very laborious task. We accept the Gospels first as we accept any other ancient document—Tacitus' history, or Livy's or the writings of Seneca. Take, for instance, the last. Seneca lived in the days of Christ himself, and of St. Paul: Tacitus describes him: Quintilian, who flourished within twenty years of his death, gives a criticism on his works. From that day to this, a long chain of writers of all ages and various nations have spoken of Seneca and his writings; those writings have been handed down to us from the days of Nero, and it would be impossible to persuade a scholar of ths present day that Seneca never lived or wrote.

Just so of the Gospels. In the earliest uninspired writings of the primitive church, we meet with constant references to the Gospels and Epistles—in the letter of Clement, A.D. 97—110; in that of Ignatius, Bishop of Antioch, A.D. 70; the Apologies of Justin Martyr; and the writtings of Irenæus and Tertullian, in the second century. But these witnesses are confirmed by the greatest enemies of the Gospel; by Celsus in the second century, and by the Emperor Julian in the fourth. These opponents of Christianity show themselves well acquainted with the Gospels; they reason upon them; they never attempt to deny that these books were really left by the apostles and disciples of the Lord, and accepted by the church.

Owen. Well, I suppose that it would be idle to contend against the fact of the existence of these books in the times of the Roman emperors; that is, in the times when they are generally supposed to have been written. But what then? We are not bound—are we?—to believe everything we find in a book, merely because it is nearly two thousand years old?

White. No, certainly not. But this fact is one link in the argument. We have got as far as this. The people spoken of in the Gospel were real people, who lived about the time when they are described as living. The Gospels themselves are real documents, and were written about the time when those men and women lived, that is, about eighteen hundred years ago.

The next point we shall have to consider is, whether the remarkable facts which those books set forth and declare, really took place, or whether the writers of these books were deceived, or were themselves guilty of deception.

Owen. Or prehaps both. Why might they not have been fanatics, who sincerely believed in some wonders, and who thought themselves justified in asserting others for the furtherance of what they deemed to be a good design?

White. Let us look at the matter in all these lights, and let me warn you that the grand problem in the case is, how a belief in false miracles could come to be universally established.

Owen. Where is the difficulty? Why not as easily established in this case as in that of the Hindoos or Mohammedans?

White. No claim of this kind is made either by Hindoo or Moslem. Remember too that the difference is vast between imposing a fiction on an ignorant and credulous multitude like that of Hindostan, and imposing it on the learned, critical, and sceptical Greeks and Romans. It must have been as difficult to create an universrl belief in a false miracle in Rome or Athens in the year A.D. 50 or 60, as it would be in London now. And do you think that a false statement of this kind could be imposed upon the public as a true one in England in this present year?

Owen. Well, I don't know. Why should you deem it impossible?

White Consider for a moment. The death of Christ, it is admitted alike by pagans and by Christians, was no secret matter, no contrivance open to simulation. He was in the hands of his enemies. The Jewish rulers, and the Roman authorities and soldiers, had resolved to put him to death. They took effectual means to do it: besides the terrible sufferings of crucifixion, one of the soldiers drove a spear into his side; and after hanging on the cross the usual time, the soldiers and their officers saw that he was actually dead, and gave permission for his interment. Not quite at rest, however, his enemies applied to Pilate for a guard, and sealed the grave, setting a watch over it, to prevent any attempting of the disciples to steal the body away.

Nevertheless, Jesus did rise again. Four credible writers narrate the fact, and two others confirm their statements, testifying their personal knowledge of the miracle. Paul, who, at the time of the crucifixion, was a bitter opponent of the Christian faith, afterwards, by a miraculous vision, was converted; and he appeals, as to eye-witnesses, to all the twelve ayostles, having seen the Saviour again and again after his resurrection, and to 500 brethren, who together beheld him with their bodily eyes. Now, I want you to consider how such a transaction could fraudulently take place, and, in spite of its fraud, could be successful? Begin with the fact, that executioners and military men have charge of the body until they are satisfied that life is really extinct; they then allow the interment; but having some misgivings, they establisb a military guard at the grave, to prevent any attempt at disinterment. Yet, in a few days, it is averred that the grave has given up its prisoner, that the condemned and executed man has reappeared, and that numbers of men are to be found who openly declare that they have seen and conversed with him, and that, finally, they beheld him ascend up, bodily, into heaven. Now, if such a transaction as this could take place at all, you must assume one of two things—either it was wholly an abominable fraud, a lie of the deepest turpitude; ar else, that a wounderful miracle had been performed. Do I understand you to adopt the first of these two ways of accounting for the story?

Owen. Well, for the sake of the argument, let me hear what you have to say against the supposition that such an event might have been concocted and contrived.

(To be Continued.)

DOMESTIC OCCURRENCES.

DEATHS.

EDWARDS—At Bombay, at the residence of her father, Conductors' Lines, Mr. Apothecary C. Edwards, Bombay, Medical Stores Department, Mrs. Emma Unmack, aged 20 years and 25 days.

PERRET—August 31st, at Bombay, of liver complaint, Lucien Ernest Perret, partner in the firm of Messrs. Rosselet & Co. deeply regretted.

DEIMLER.—At Mazagon, September 4th, Adelaide, the beloved wife of the Rev. J. G. Deimler.

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